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Southeast Siberia RX1

Ainu AB6 ●

Tungus RU5

- Birar
- Orochon
- Daur
- Solon
- Manegir

Goldi RX3

- Orok
- Orochi
- Olcha
- Negidal
- Kile
- Samagir

/For a map showing the location of the various ethnic groups listed in the OWC headings above, see: 2: Schrenck, RX2 Gilyak, Category 116, pp. 418-423 (in English text)./

1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6

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MAP 2

[P. 4(A)]

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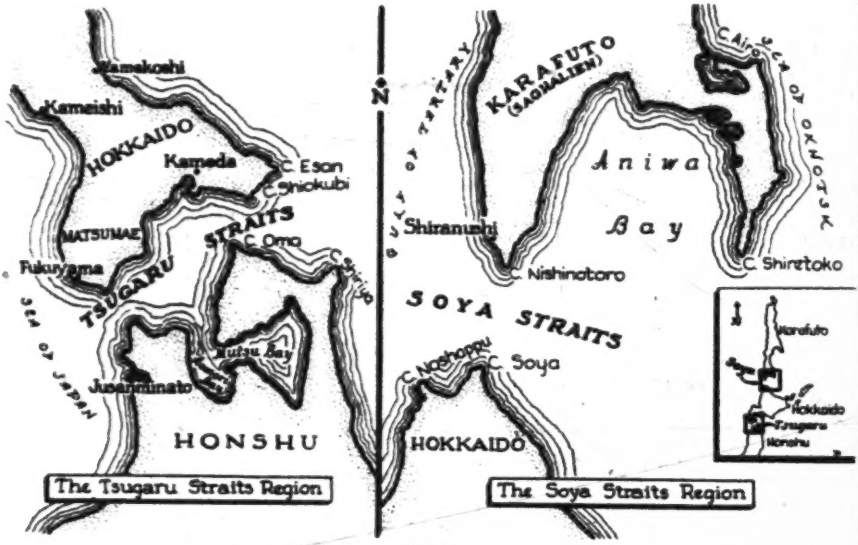

MAP 3

[p.24 (A)]

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tion of the Matsumae and prove the points made by Hayashi. Mogami Tokunai who played an eminent role in the investigation of 1786 also put forth the urgent need for an assimilation policy and in his *Ezo Sōshi* he criticizes the Matsumae as follows:

> As mentioned in the previous chapter entrance into Ezo was restricted. Nevertheless, many Russians have entered the island and are practicing their laws and regulations there. They have treated the Ezo fairly and offered guidance so that the natives have come to accept the customs and ways of life of the Russians. The attempt of the Matsumae to prohibit entry to Ezo is futile because the island is too big. The time has come for our country to open the door to aliens.

Honda Toshiaki who had studied about Ezo under the guidance of Mogami Tokunai further developed this argument and is the most conspicuous figure among those advocating the colonization of Ezo. He notes that one of the four most important steps in restoring the Japanese economy would be to develop the islands attached to the mainland as fortresses against an enemy thus adding to both our national product and our national power. He emphasizes the development of Hokkaidō. He does not mean merely the cultivation of the land over a large area. He states that it is most important to treat the natives benevolently.

F
[177]

> If the people on the island are still living in holes dug in the ground they should be taught to live in houses. We could even go so far as to build one for the chief. Whatever materials they lack we should furnish and this is true in every phase. If they are thus treated there is no doubt that they will come to trust and rely upon you as would a child on his parents. After all, their sentiments are as human as anyone else's.[1]

This benevolence according to Toshiaki was not to be merely a political matter. He says that, if the natives are well treated,

> they too in return would wish to repay us. The products they offer would be the first step toward taxation. . . . It is a wise way to govern that the natives be taught to work hard without idling away their time. This is an essential in governing.[2] [But] In Japan no policy has yet been decided upon and it is forbidden to send cereals there. Knives are not allowed nor are the natives permitted to use the Japanese language and there are many other prohibitions. This policy of keeping the people ignorant and uncivilized is a most regrettable one. The policy of Muscovy is to give the natives what they want even if it means a little sacrifice, so naturally the natives in Ezo and the other islands have a deep respect for and reliance upon them.[3]

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The latitude of Matsumae is 40° North and it has the same climate as Peking in China. Therefore, whatever is raised in Peking could be grown also in Ezo. The circumference of the island is approximately 1000 ri and, if the entire island were well developed, it would have a productive capacity equal to that of Japan and, if these

[1] Keisai Hisaku Hoi (Successful administration, supplement), *Nihon Keizai Sōsho* 12: 83.
[2] *Ibid.*, 83.
[3] *Ibid.*, 84–85.

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

THE AINOS OF YEZO, JAPAN.

By Romyn Hitchcock.

The island of Yezo is situated nearly north of the main island of Japan, stretching northeasterly, forming the end of the "silkworm," to which, owing to its shape, the Japanese writers have fancifully compared their country. It is comprised between the parallels of 41° 30′ and 45° 30′ of north latitude, and embraces about six degrees of longitude from the extreme western limit to the longitude of Nemuro. Nemuro is a large and important town situated near the extremity of the most eastern peninsula. It has a good harbor for small vessels, but the entrance is not very safe in bad weather. Looking north, the island of Kunashiri is clearly seen, its snow-capped mountains rising high and gleaming in the August sun. Further to the north and east are Yeterof, or Iturup, and the chain of the Kuriles stretching beyond to Kamtschatka. The Kuriles are, or have been, partly inhabited by a few migratory people who constructed a kind of underground dwellings which are of great interest in connection with the early inhabitants of Yezo.

Almost directly south of the eastern end of Kunashiri, about 50 nautical miles from Nemuro, is the small, almost unknown island Shikotan, in latitude about 43° 45′ north. On this island there is a small colony of the Kurile islanders established there by the Japanese Government. This was visited by the writer of this paper, whose observations there made are the subject of a separate report.

The northwest extremity of Yezo is separated by only about 20 nautical miles from Saghalien. The island is very irregular in shape. Geologically it is composed very largely of volcanic and metamorphic rocks, with here and there limited tracts of alluvium in river valleys and along the coast. The largest of these and by far the most favorably situated for agricultural purposes is in the Ishikari Valley. The Government agricultural college at Sapporo occupies some of the finest and most productive land, and has the advantage of a less rigorous climate than prevails in Yezo generally. At this place grain, vegetables and even fruits of fine quality are abundantly produced. Nevertheless, my observations do not enable me to speak favorably of Yezo as an agricultural country. The climate is too severe, and the soil is not generally suitable, or, where suitable, it is too limited in extent. The total production of rice in 1886 amounted to 16,595 koku (about 85,000

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

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Place-names.	Japanese.	Ainu.
Jan	(Phonetic)	The promontory.
Izumo	Issuing clouds	The bay near the promontory.
Naki	Name tree	Stream.
Nakari	Name flat	The cliff by the stream.
Saku	(Phonetic)	Dry river.
Sara	do	The grassy plain.
Tazabe	Rice-field name, tribe	Long river.
Tonami	Horse in a row	The stream from the lake.
Tsushima	Opposite horses	The distant island.
Uda	(Phonetic)	Sand.

The distribution of names which are unquestionably of Aino origin, can be traced through the main island, and through Shikoku and Kiushiu, even into the extreme southern province of Osumi, and across the sea in the islands of Iki and Tsushima. "The dawn of history shows
● [131] them (the Ainos) to us living far to the south and west of their present haunts, and ever since then, century by century, we see them retreating westwards under the pressure of the colonists from Europe." • • •

Evidently the Japanese Government can not, with the best of intentions, preserve the race much longer from extinction. If the Ainos once inhabited southern Japan, as the evidence of geographical place-names seems to prove, and if they have gradually been driven northward, their presence in the north of the main island within the historic period leads to the supposition that the early Japanese were the aggressors. If this were so, we would expect some allusion to the fact in ancient traditions and literature. The Japanese records of events previous to the historic
174 period are exceedingly unsatisfactory, but it is significant that some of
[551] the half-mythical personages bear Ainu names. Thus Tomibiko, for example, means nothing in Japanese, but the Ainos have the word *tumi*, "of war," which, in combination with the Japanese *biko* or *hiko*, "prince," gives us "Prince of war." The Ukashi are evidently the elders, from the Ainu word *ekashi*. Instances like these might be multiplied.

According to Japanese records Japan was once inhabited by a race of dwarfs, who lived in underground dwellings—"earth-spiders," they were called. These were exterminated by the Japanese as the latter spread over the country. There are also allusions to a hairy race of savages called Yebisu, or Yemishi. This word is usually assumed to designate the Ainos, with whom the Japanese must have come in contact very early. It would appear, therefore, that the Japanese found the country inhabited by two different races, the so-called cave-dwellers and the Ainos, a supposition which seems not improbable in the light of recent ethnographic studies. In the preceding paper ("The Pit-dwellers of Yezo") the author has brought forward evidence to prove that certain excavations in the ground, quite numerous in Yezo, are the ruins of ancient dwellings, once inhabited by a people unlike the Ainos. The Ainos have, in fact, a tradition concerning such a race of pit-dwel-

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

PERSONAL APPEARANCE.

114 In describing the Ainos it must be said that, unless otherwise stated, the word Aino, as used by the present author, is restricted to the Ainos of Yezo. The importance of this distinction may be seen by comparing the group of so-called Tsuishikari Ainos (Pl. LXXXII), and the single and very excellent type shown in Plate LXXXIII, with the group of Yezo Ainos from Abashiri in Plate LXXXIV, and in the succeeding illustrations. In the Abashiri group the man sitting cross-legged near the the middle undoubtedly belongs to the Tsuishikari type. The latter came from Sag- [361] halin in 1875 and settled in the rich valley of the Ishikari to the num- 166 ber of seven or eight hundred. They were visited by Mr. J. M. Dixon* in the year 1882. [131] At that time he found them about 12 miles from Sapporo, at the junction of the Ishikari and Toyohira Rivers. When I reached Sapporo in 1888, intending to visit them, I learned that they had all moved to Atsuta, about 26 miles from Sapporo, on the Ishikari. Unfortunately I was unable to visit them, but through the courtesy of Mr. H. Sato, of the Sapporo Agricultural College, I was able to secure a valuable collection of articles from them, which are now in the Museum.

302 The Tsuishikari Ainos differ in several respects from the Ainos of Yezo. The men are distinguished by a peculiar manner of shaving the hair back from the forehead. Mr. Dixon says they also "cut their hair at the back into the neck." The women have bright, pleasing faces, 172 and tattoo the mouth, like the Yezo Ainos, with a broad band reaching 304 well to the ears. Their utensils differ slightly from those found among the Yezo Ainos, and their language is similar, but not quite the same. 415 The two wooden dishes represented in Fig. 60 are quite different from [197] any which I saw among the Yezo Ainos. The one marked 150774 is said to be used as a rice bowl. It is 12 inches in length. The other, 142 150777, is presumably a fish plate. The Ainos are characterized by a strong growth of hair about the legs and body, long black hair on the head, and heavy beards. Writers have occasionally asserted that the Ainos are not generally more hairy than other people, but I have elsewhere shown how such an error might be explained. My own observations of what I regard as a purer Aino stock than is usually seen by travelers in Yezo, have convinced me that great hairiness of the body is a strong characteristic of the Aino men, and the evidence of this is to be seen in the photographs which I have brought home.

The Ainos are small in stature, although rather larger than the Japanese. They are more strongly built, and doubtless endowed with greater powers of endurance. In color they are rather brown than yel- [515] low, but scarcely darker than the Japanese. On this point, however, it is difficult to speak with confidence, for they do not bathe or wash, and the natural color of the skin is not often seen. The hair and beard,

* Trans. Asiatic Society Japan, XI, 33-50.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

for "doing in Ainuland as the Ainu does," especially as regards the food, I was not much the worse for it in the end. I never use force when I can win with kindness, and in my small experience in Hokkaido and other countries I have always found that real savages in their simplicity are most "gentleman-like" people. With few exceptions they are good-natured, dignified, and sensible, and the chances are that if you are fair to them they will be fair to you. Civilised savages and barbarians I always found untrustworthy and dangerous.

The Island of Yezo, with the smaller islands near its coast, and the Kurile group, taken together, are called "the Hokkaido." The Hokkaido extends roughly from 41° to 51° latitude north, and between 139° and 157° longitude east of Greenwich.

My view of the origin of the word Ainu is this: *Ainu* is but a corruption or abbreviation of *Ai-nuum*, "they with hair," or "hairy men," or else of *Hain-nuum*, "come with hair," or "descended hairy." Considering that the Ainu pride themselves above all things on their hairiness, it does not seem improbable to me that this may be the correct origin of the word, and that they called themselves after the distinguishing characteristic of their race.

The word Ainu is a generic term, and is used both in the singular and plural; but when specifying, the words *Kuru* (people, men), *utaragesh* (woman), etc., are generally added to it: viz., *Ainu kuru*, Ainu people, Ainu men; *Ainu utaragesh*, an Ainu woman; *Ainu utaragesh utara*, several Ainu women.

The Ainu population of Yezo is roughly reckoned by the Japanese at about 15,000 or 17,000 souls, but at least half this number are half-castes, and in my opinion (and I have visited nearly every Ainu village in Yezo) the number of thoroughbred Ainu does not exceed 8000 souls.

The illustrations in this book are my own, and are the reproductions from sketches which I took on the spot. They may not show much artistic merit, but they seem to me to be characteristic of the country and the people, and I hope that my readers will be impressed with them in the same way.

A. HENRY SAVAGE LANDOR.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

The Kuriles are the islands which stretch like a row of beads from the most north-easterly coast of Yezo to the most southerly point of Kamschatka. They extend from 145° to 158° longitude east of Greenwich, and between 42° and 51° latitude north.

The archipelago forms part of the Japanese Empire, having been exchanged by Russia not many years ago for the southern half of Saghalien Island, then belonging to Japan. This group of islands is characterised mainly by the great extent of its volcanic rocks and tertiaries, showing marked evidence that it is only a continuation of the volcanic mountain-range forming the backbone of Yezo, and extending from Yubaridake, in the upper Ishikari province, to Cape Shiretoko; which volcanic region embraces a large portion of the Tokachi, Kitami, and Nemuro provinces. In this chain of islands there are many beautiful volcanic cones, especially in Kunashiri and Etorofu. Iron, copper, and other metal veins are found in small quantities in tuffs and andesites, but more important here, moreover, are the large sulphur accumulations near and in craters, both extinct and active; as on Mount Rahush, in Kunashiri, and the Ichibishinai, in Etorofu, the largest island of the Kuriles. At Pontoo, in Kunashiri, sulphur bubbles out from the bottom of a volcanic lake, which is probably an extinct crater.

Beside being rich in minerals, the larger islands of the Kuriles abound in game; but fishing is the main industry practised by the sparse population of these rugged regions. The origin of the word "Kuriles" is not certain, but in all probability it is from the Russian *kuril*, smoke, as there are many active volcanoes in the islands. The more poetical Japanese call them *Chishima*, or the "Thousand Islands," meaning that they are numberless, and the *nonchalant* Ainu of Yezo profess entire ignorance as to their existence, and only some of the better informed give them the name of *Krafto*, by which they really mean Sakhalin. The hairy people are emphatically poor geographers, and have but little faculty for locating islands or any other places. In fact, how could they, having no maps, and no idea even of what a map is? The Chishima group and the island of Yezo, with all the smaller islands along and near its coast, when taken

?:Munro & Seligman D. E-4. 5 (ca. 1900-1942) 1963
AB6 Ainu AB6

INTRODUCTION

by Hitoshi Watanabe

THE AINU are the aboriginal people of Hokkaido, southern Sakhalin, and the Kurile Islands. They have been noted for their hirsute bodies, wavy hair and long heads. In 1939 the Ainu population of Hokkaido was estimated at 160,000, and there had probably been little change since 1854. There were possibly another 10,000 scattered in the other islands.

Hokkaido is an island of about 30,000 square miles, situated north of the main Japanese island of Honshu, between 41° 30′ N. and 45° 30′ N. and 140–145° E. The northern end of Hokkaido is about twenty nautical miles away from Sakhalin, and to the north-east the Kurile Islands stretch away towards Kamchatka. The climate of Hokkaido is sub-arctic; yearly mean temperature varies between 5·2° C. and 7·6° C., with a long snow season from November to May. The island is well wooded with fir, spruce, birch, oak and elm. Most of the rivers rise in a range of mountains which runs through the centre of the island from north to south. Grizzly bear and deer are found in the mountains, and salmon run in most rivers from May till October. In the past the Ainu lived mainly by hunting and fishing, and also collected wild plants and berries.

Contact between the Ainu and the Japanese is of long standing and has taken different forms. Before 1599 contact must have been limited. In 1599 Japanese who had established their headquarters in the south-western end (Matsumae) of Hokkaido were recognized as the Japanese Matsumae clan by the Tokugawa Shogunate. They were given rights of ownership in this and the adjacent area as the clan territory (Matsumae-chi). Settlement of Ainu in the area was

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

I

INTRODUCTION

The Ainu in Hokkaido.

The Ainu are an aboriginal people living in Hokkaido, southern Sakhalin, and the southern part of the Kurile Islands (Teikoku Gakushi-in, ed., 1944a, p. 7). They have been noted for their hirsute bodies, wavy hair and narrow heads. They number about 17,000 (ibid., p. 7). The Ainu population of Hokkaido was estimated in 1940 at about 16,300 (NATORI, 1945, p. 280), a figure which has remained almost stable since 1854[1].

Hokkaido is an island of about 77,900 square kilometres (Tokyo Temmon-dai, ed., 1954, Sect. Geogr., p. 7), situated north of the Japanese mainland between circ. 41°30′N and 45°30′N and circ. 140°E and 146°E. The northern tip of the island is about 40 kilometres away from Sakhalin and to the northeast of the island the Kurile Islands stretch away towards Kamchatka. The annual means of temperature for the years 1921-1950 vary from 5.2°C. to 8.5°C. in different areas in Hokkaido (ibid., Sect. Meteol., p. 8). There is a long season of snowfall from October to May (ibid., Sect. Meteol., p. 34 and pp. 36-42) (in Obihiro on the middle Tokapchi, from November to May). The monthly mean temperatures in the island for the years 1921-1950 indicate below 0°C. for the four months from December to March[2]. Apart from some local differences, at least in Obihiro on the middle Tokapchi, this is roughly the period of base snow which covers the ground through the winter (Obihiro Sokkō-sho, 1959, p. 8 and p. 24). The island is well wooded: the southwestern part is rich in latifoliate trees represented by beech while the northeastern part abounds in coniferous forests, the representative species being firs, Abies sachalinensis and Picea jezoensis (MIURA, 1933, p. 275 and p. 278)[3]. From north to south through the centre of the island runs a range of hills and mountains the highest of which is Mt. Taisetu, 2290 metres above sea-level and in which the main rivers of Hokkaido have their sources. Among these rivers, the longest is the Ishikari (365 km), followed by the Teshio (306 km) and the Tokapchi (196 km) (Tokyo Temmon-dai, ed., 1954, Sect. Geogr., p. 27). In most of these rivers there are successive runs of salmon, Oncorhynchus masou and O. keta, from early summer to early or mid-winter (OYA, 1954; MIHARA et al., 1951). Among larger land mammals in Hokkaido are brown bear, Ursus arctos, and deer, Cervus nippon (HATTA, 1911; INUKAI, 1933, 1934 and 1952)[4]. The Ainu exploited these resources by hunting and fishing, and also collected wild plants.

1: Kolarz J-4 (no date) 1954 RR1 Siberia
Russian Islands RZ1
AINU AB6

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brought about by Orthodox Christian missions. Unlike most other peoples of the Soviet Far East the Aleuts of the Commander Islands had been completely Christianized. In the first five years of the Soviet régime there was one church on Bering Island and another one on Medny. By 1934 the church of Bering Island was closed and that of Medny was reported as 'no longer functioning'. An increasing number of voices could be heard, said an official report, urging that the church building should be used for 'cultural needs'.[40] Such 'spontaneous popular movements' for the closing down of churches have often been reported from many parts of Soviet Russia. On the other hand, it is true that the percentage of communist party members in the Aleutian National District is higher than in any other territorial unit, not only in the Far East but in the whole of the U.S.S.R. 35 per cent of the population is organized either in the Communist Party or in the Communist Youth League, according to the latest figures available.

Before the war the local Soviet authorities of the Commander Islands were composed exclusively of natives. However, no undue significance should be attached to this fact, since the Aleuts as a people are half-Russianized, and Russian is the official language in the District. The Aleutian language, which is used by the Soviet Aleuts in their homes and for private conversation, is actually a mixture of Aleutian and Russian, in which Aleutian endings are added to Russian words.[41] Moreover, the inhabitants of the two Commander Islands speak different Aleutian dialects and can converse with each other only in Russian. Russian is also the language in which a small newspaper is printed on Bering Island for the benefit of the Aleuts and the handful of Russians who are all working on the blue fox State farm 'Komodor'. The name of the paper is *The Aleut Star*. Its sub-title shows that the Commander Islands, despite their tiny population, have a highly organized political life. It reads as follows: 'Organ of the Aleutian District Committee of the All-Union Communist Party, the All-Union Leninist Communist Youth League, the District Executive Committee and the District Trade Union Council.'[42]

In the post-war period considerable attention has been paid to the Commander Islands in connection with the 'cold war'. Their population seems to have increased. An official Soviet report of November 1949 said that the islands had several seven-year schools – only two schools had existed before the war – and that many prefabricated houses had been shipped from the continent.[43]

AINU, RUSSIANS AND JAPANESE

When occupying Southern Sakhalin in 1945, the Soviet authorities took charge not only of a large Japanese population, but also of small

1: Kolarz J-4 (no date) 1954 RR1 Siberia
AINU 186

groups of aborigines. These included over 300 Tunguz, over 100 Nivkhi* and over 1,500 Ainu. Several hundred Ainu also came under Soviet rule through the annexation of the Kurile Islands. The Soviet Government has tried to strengthen its case for the undivided possession of Sakhalin by asserting that only the Russians were able to establish correct relations with the Ainu, while the Japanese oppressed them. The propagandists of the Soviet régime have even alleged that the Czarist Admiral Nevelskoy, who established Russian rule over Sakhalin, did so with the express purpose 'of defending the Ainu against the acts of violence of foreigners'. The Ainu, the propagandists affirm, gave enthusiastic support to the Russians when they landed in Sakhalin in 1853.[44]

Zadornov, a Soviet writer of historical fiction on the Far East, tries to show that the Ainu are almost fanatically pro-Russian. He asserts in his novel *Distant Country* that the Ainu of Southern Sakhalin looked forward eagerly, throughout the first half of the nineteenth century, to the arrival of the Russian liberators. 'We have been waiting for them for many years, we have been waiting for the time when it will be possible to kill the Japanese', Zadornov's Ainu said.[45]

In reality the Ainu of Southern Sakhalin did not seem to be very keen on killing the Japanese or driving them away. In 1875, when the Russian sovereignty over Southern Sakhalin became final, and when the Japanese formally renounced their rights on the island, 800 Sakhalin Ainu left for Hokkaido. They did not return until 1905, after the re-annexation of Karafuto by Japan. For a long time there was a considerable cleavage between these Ainu re-immigrants and their less advanced former fellow-tribesmen, who had never been away from their home island. This cleavage did not disappear until 1933, when all Ainu were granted Japanese citizenship. Originally the Japanese authorities on Karafuto had put five schools at the disposal of the Ainu minority, but when all members of this minority became full Japanese citizens, these schools were abolished, and the Ainu children transferred to Japanese schools.[46]

Since 1945 the Ainu have frequently been mentioned by Soviet propaganda, and their case has become typical of the hypocrisy of Soviet nationalities policy. While several hundred thousand Japanese were expelled from the new Soviet territories, the Ainu were proclaimed 'equal members of the family of Soviet peoples', and at once granted the right to participate in the elections to the Soviet Parliament.[47] Soviet scholars immediately started to study the interesting Ainu people, and the Soviet Academy of Sciences even set up a special branch in Southern

* Under Japanese rule the Tunguz and Nivkhi lived in a native reserve near the town of Shikuka (Poronaysk). Their administrative head was the Karafuto 'reindeer-king', a Yakut, who, with his family, had fled from Soviet territory.

Tungus RU5
Ainu AB6
Sakhalin
Southeast Siberia RX1

G 101 144 /1 cont./

As for the Gilyak, although anthropologically they have been assimilated to a considerable extent with the surrounding nationalities, in many features of their material culture and especially in their social structure they stand equally far apart from the Tungus peoples and from their neighbors, the Ainu. Finally, /2/ in one respect both of the latter groups are distinct from the first one. The Gilyak and the Ainu occupy strictly delimited, almost continuous territories (the Gilyak in north and central Sakhalin and on the banks of the estuary and mouth of the Amur; the Ainu -- on southern Sakhalin and on Lake Esso); furthermore, the dialectical distinctions of each of the languages of these peoples are so insignificant that all the members of a tribe easily understand one another, and therefore among each of these peoples a full awareness of its national unity has been preserved. The peoples of the Tungus group, on the other hand, have separated from one another and are dispersed over the entire, huge region, and certain divisions of them speak dialects considerably different from one another.

T A G 131 197

T 131 197

Furthermore, they differ considerably among themselves in their way of life as well, so that, in spite of all their linguistic, anthropological, and historical kinship, they fall into separate, small groups, aware of their tribal individuality.

T A G 121 184

These separate nationalities, separated from one another spacially, historically, linguistically, and, finally, in the realm of material culture, need classification. Such a classification is all the more necessary because certain groups introduced into the ethnography by Schrenck as distinct nationalities actually do not exist.

S T A G 121

But on what basis are they to be classified?

Easiest of all would be to construct such a classification on the basis of the economic way of life. If we ignore the southern group -- Manchu, Daur, and Solon, who have little to do with the Russian Priamurye /Amur region/, where they have no significance territorially, then all the remaining nationalities could be divided into two large groups -- some have a reindeer economy, in other words, they are a group of nomad -- reindeer-breeders, such as the Tungus proper, Orochon, Sakhalin Orok; the other

S 121 433

A Gi 101 /17 cont./ dwelling sites of these three peoples intermesh here. These relationships become even more complicated, however, by the fact that the Orok have shoved in between the Gilyak and Ainu not only here, but also in the northern part of the island, where undoubtedly Gilyak territory extends, they have penetrated deeply into it and roam great distances through it on regular nomadic expeditions. We shall learn more about these relationships in the discussion of the area of distribution of the Orok.

A 131 Just as the Gilyak occupy the extreme northeast, the Ainu occupy the extreme southeast of the Amur region as outlined above, and just as the northern half of Sakhalin Island belongs to the former, so /18/ the southern half belongs to the latter. Moreover, it is well-known that they represent the indigenous people A [101] of Jesso /Yesso (Hokkaido)/ and the Kurile Islands, since the so-called Kuriles are merely Ainu with a language differing in part dialectally. We have already become acquainted with the habitation sites of the Ainu located farthest north on Sakhalin and on the west coast advancing into the Gilyak area. There has likewise been mention of the uninhabited coastal stretch which extends to the south from Porokotan. It ends at 49° north latitude, and then the part of the island inhabited exclusively by Ainu begins. Thus in the west of Sakhalin this deserted coastal stretch forms the actual boundary between the Ainu and the Gilyak, and evidently special, though obvious reasons, which will be discussed later, were required in order to make many an individual of the former A 361 people step over this northern border into foreign territory. Coming from the north, the village of Orokes, located on the small bay of the same name and not far from the Bay d'Estaing, is the first A [131] in true Ainu territory (1). On the east coast it begins, if one

A [113] [114] [103]

1. According to Rudanofskij (Vost. Pomor'e, 1866, p. 95). Brylkin ("Pis'ma s" Sakhal. /Letters from Sakhalin/."--Zap. Sib. Otd. Imp. Russk. Geogr. Obshch., Vol. VII, Irkutsk, 1864, p. 14) gives "Ussuri" as the

/18 cont./ 1. (cont.)
36 [113] [114] [103] northernmost village inhabited exclusively by Ainu, but I suspect that there is a printing error in this name for "Urussi." On Schebunin's map a village "Urotzi" is shown immediately south of Orokes. This is probably meant.

36 131 leaves aside the aforementioned village of Taraika which is separated by Orok settlements, only slightly more to the north, about at Naioro. Speaking precisely, the Ainu therefore do not inhabit the entire southern half, but only a little more than a third of the island. In this part, moreover, they occupy not only the coast, but also, in smaller numbers, the interior of the island, 131 167 along some of the larger rivers (2). The true Ainu island, with

[113] 2. Rudanofskij, loc. cit., Avgustinovich', Zhizn' russk. i inorodts. na ostr. Sakhalinie /The Life of the Russians and of the Aborigines on Sakhalin Island/, St. Petersburg, 1874, p. 39.

the densest population of this tribe, is, however, Jesso, from where the Ainu have spread, not only northward to Sakhalin, but also northeastward by way of the Kurile Islands. Their territory extends over almost the whole island chain of the Kuriles up to Poromuschir /Paramushir/ or the so-called "Second Island," which they occupied even before the arrival of the Russians in Kamchatka. The island of Schumschu /Shumshu/, on the other hand, the last toward the north or the first from Kamchatka, received its population first from this peninsula through Kamchadal or Italmen who fled before the Russians and later mixed with the Ainu (Kuriles) 131 who came over (3). The fact that formerly the Ainu also

[113] 3. Krasheninnikov", "Opis. zemli Kamchatki /Description of the Kamchatka Region/,"

/18 cont./ 3. (cont.)

131 167 113

Poln. sobr. uchen. putesh. po Rossii, Vol. I, St. Petersburg, 1818, pp. 143, 145). Steller, Beschr. von dem Lande Kamtschatka /Description of the Kamchatka Region/, ed. by J.B.S., Frankf. and Leipzig, 1774, p. 7. Müller, Samml. Russ. Gesch., Vol. III, St. Petersburg, 1758, pp. 79, 81. Schlözer /Schlötzer/, Allgem. Nord. Gesch. /General History of the North/, Halle, 1771, pp. 433, 434. "Neue Beschr. d. Kurilischen Inseln (nach den Nachrichten von Tschernyi, Antipin und Otscheredin) /New Description of the Kurile Islands (according to the reports from Tschernyi, Antipin, and Otscheredin/, in Pallas' Neuen Nord. Beytr. /New Northern Contributions/, Vol. IV, 1783, p. 117. Siebold, Aardrijks- en volkenk. toelicht. tot de ontdekk. van Maert. Gerritsz. Vries /Geographical and Ethnographical Results from the Discoveries of Maert. Gerritsz. Vries/ A. Polonskii, "Kurily /The Kuriles/" (Zap. Imp. Russk. Geogr. Obshch. Po otdiel. Etnogr., Vol. IV, St. Petersburg, 1871, pp. 374, 375, 421, 423).

131 inhabited Nippon will be discussed later. Thus the area of distribution of the Ainu embraces throughout only islands on the eastern edge of Asia. There are absolutely no continental Ainu, of whom there has often been mention, following Klaproth's example. We shall come back to this in greater detail below.

F.J. 175 G 131 175 [361] [563]

/122 cont./

Sakhalin begins to the north of the Kitosi region still inhabited by the Ainu (1). According to the pertinent map, however,

1. "Tô-tats ki ko" (Siebold, Nippon, VII, p. 191).

the latter, with its north end, extended to Porokotan (2), and this

F.J. [114]

2. On the map to which we refer (with the inscription "Mogami Tok'nai" 1786, see above, p. 248, note 1) there is written "Torokotan," evidently only the result of a printing error or confusion between p and t on the part of the Japanese, the adjoining map, inscribed "Mamia Rinso 1808," on which the same place is called "Porokotan," shows.

is, as we saw above (3), at the same time the Pilja-wo of the

3. See above, pp. 29, 30.

A G 131 178 563 175 A [648]

Gilyak, their last village to the south, where they already live intermixed with the Ainu. At the present time a mixed population of this kind is advancing to the north of Pilja-wo, as was explained in detail above. This may not have been the case at that time, or not to the same extent, and the two peoples concerned may have been much more distinctly separated, though mixture through marriage has always taken place. If that is true, then the entire change in the boundary situation between the Gilyak and the Ainu that has taken place there from the time of Mamia Rinso's visit to these regions to mine is only that a somewhat more pronounced or more widespread mixture of the two has occurred, probably because even then some of the Ainu fled northward to the Gilyak out of fear of the Japanese, just as happened quite notoriously later when the Japanese colonization

A G /122 cont./
131 began to spread rapidly (4). There are no reports at all for
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4. See above, p. 154.

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[648] evaluating a possible change in the boundaries of the Gilyak area on the east coast of Sakhalin, since that part of the island was visited neither by earlier travelers nor by the two Japanese mentioned above.

G In summarizing everything that has been said about the
131 Gilyak up to now, we are able to draw the conclusion that, so
175 far as our historical information concerning this people extends, which does not cover a very great period of time, no considerable change or shift of their habitation sites has taken place. Whether
G [194] and how such might have taken place in prehistoric times, however, can only be judged as a conjecture on the basis of other facts and phenomena, which we shall discuss later.

A While we lack historical information on the Gilyak going
175 back very far, this is by no means the case with respect to the
131 Ainu. This is true, however, for only a part of this people,
184 particularly those who are beyond the scope of this work. The farther they were to the south, the earlier the Ainu emerge from the darkness of the prehistoric period, according to the extent and as a consequence of their contacts with the Japanese: they were first observed on Nippon, then on Jesso /Yesso/, and, finally, on Sakhalin and the Kuriles. Since their whole area of distribution /123/ consists of islands which are separated by straits with rapid currents in part, and the Japanese only gradually spread northward from island to island, the oldest reports concerning the southern Ainu and those concerning the northern ones are far apart, and whereas the former are two and a half
A 175 millenniums old, the latter go back only as many centuries.
131 According to Siebold (1), at the time of the founding of Japan
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1. Aardr. en volkenkund. toelicht. tot de ontdekk. van Maert. Gerr. Vries; benev. eene verhand. over de Aino-taal en de voortbrengs. der Aino-landen

Ainu ABC
Early Japan AB3

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/123 cont./

1. (cont.)
/Geographical and Ethnographical Results from the Discoveries of M. G. Vries, with a Discussion of the Ainu Language and the Products of the Ainu Region/, Amsterdam, 1858, pp. 92, 116.

under the founder of the Mikado dynasty, Zinmu, about 660 B.C., the northern part of Nippon was inhabited by Ainu, who in the history of Japan are called "Asuma Jebisu," i.e., wild men of the east. They were settled principally in the present districts of Mutsu, Dewa, and the northern part of Jetsigo, which at that time were called "Jebisu no Kuni," the land of the wild men (2). Even in the seventh century after Christ the Ainu lived

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2. In Chinese history, according to Siebold (op. cit., p. 116), from whom we get this information, it is first under the Han dynasty (189 B.C. to 30 A.D.) that there is mention of the tribe of the "Mao-min" (Ainu), who lived on the opposite side of the eastern sea and had hair all over the body. Likewise, in the history of the Sui dynasty (608 to 622 A.D.) reference is made to the "Mozin" people, which consisted of 50 hordes and lived in the mountains in the northwest of the country of Woke (Japan).

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in the first two provinces south to 38° north latitude, but were constantly at war with the Japanese. At the beginning of the ninth century the rule of the Mikado already extended over all of Nippon; the Japanese advancing northward, however, still had to fight the Ainu constantly until the latter were finally completely subjugated and in part became amalgamated with the conquerors, in part were annihilated or driven out. Many

/126 cont./

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3. (cont.)
Taraika is mentioned as a special place on Krato (Annales des voyages, Vol. XXIV, 1814, p. 162), while over a century later Rinsifée uses the name Taraikaĭ for the entire country. In recent times still another name has been given as the Ainu designation for Sakhalin: according to Dobrotworskij ("Ainsko-russk. slovar' /Ainu-Russian Dictionary/."-- Uchen. Zap. Kazansk. Univers., 1875, Appendix, p. 32), among the Ainu this island is called "Trepun-mosiri" (Mizul /Mitsul/, in his Ocherk" ostrova Sakhal. v" sel'sko-khoziaistv. otnosh /Sketch of Sakhalin Island with Reference to Its Agricultural System/, St. Petersburg, 1873, p. 126, gives as such a name "Trenun-mussir," or simply "Mussir," that is, island), and accordingly the Ainu from Jesso are said to call their countrymen on Sakhalin "Trepun-mosiri-utara." Finally, it should be mentioned here that besides the above-mentioned names for Sakhalin, the Japanese have many others; it is supposedly called "Narubesi" (San kokf, etc., p. 189), "Kita--sima," i.e., island to the north (of Jesso; cf. Siebold, Nippon, VII, p. 198), or also simply "Kita-Jeso," northern Jesso (Araĭ Tsikugo, "Jeso-ki," op. cit., p. 205), etc.

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Even though Vries does not designate the natives in the Gulf of Patience with any special name, there can be no doubt on the basis of his description but that in fact Ainu were involved, and not, say, Orok or Gilyak, who, as was shown above, come in contact with the Ainu in that part of Sakhalin, though in small numbers. Thus, we meet this people in 1642, more than two

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/126 cont./

175 centuries ago, in the same place that still today forms their
● 131 northern boundary along the east coast of Sakhalin. That they
[648] have not spread farther to the north since then, since the seacoast north of the Gulf of Patience is still uninhabited for a long stretch, can perhaps be ascribed to the circumstance that the Japanese did not found their first settlements on Sakhalin until the end of the last century and did not extend them, as we saw above, for a long time (4), and therefore did not exert such a

4. See above, pp. 148 ff.

pronounced pressure upon the more distant Ainu as to induce them to move away farther to the north.

175 The spread of the Ainu over the Kurile Islands seems to have
131 proceeded faster and farther in comparison. It has already been
721 mentioned above that they had occupied all the Kurile Islands including Poromuschir /Paramushir/, the last but one coming from the south, prior to the arrival of the Russians on Kamchatka (5).

5. See above, p. 33.

Steller and Krascheninnikof state expressly that this island was inhabited by Ainu ("Kurilen"), who had come over from the island of Onekotan, /127/ and, to be sure, not as long ago as one is inclined to believe, because close ties of hospitality existed between the inhabitants of these two islands, whereas the inhabitants of the more distant islands, on the other hand, often undertook raids on Onekotan, which perhaps may have been the reason for the emigration of part of the population of this island to Poromuschir (1). The next and last of the Kurile Islands,

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1. Steller, Beschr. von dem Lande Kamtschatka, pp. 7, 23, 24; Krasheninnikov", "Opisanie zemli Kamchatki" (Poln. sobr. uchen. putesh., St. Petersburg, 1818, Vol. I, pp. 145, 146).

G /129 cont./
103 To conclude the series of names for the island of Sakhalin occasionally mentioned above, the readily explicable, as it seems to me, etymology of the last-mentioned Gilyak name
G for this island might be considered here in passing. I believe
[192] that "Laer-mif" originated from "La-erri-mif," which, since "La" is the Gilyak name for the Amur, but "erri" means stream or river, and "mif," land, earth, is to say "Amur-River-Land" (8).

8. The Amur region itself is called "La-mif" among the Gilyak.

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[114] Hence the Gilyak name for Sakhalin has the same meaning as the one that, according to the Jesuit missionaries, those Manchu sent by Emperor Kang-hi to explore the island wanted to express with the designation /130/ "Saghalian anga hata," although this expression, according to Klaproth, is not quite correct (1).

1. See above, p. 252, note 1.

This automatically calls forth the thought as to whether the Gilyak name for the island in the form "La-erri-mif" was not translated for them.

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174 If one summarizes all that has been said about the Ainu,
648 the conclusion can be drawn that they were pushed out of the
• 131 southern part of their original habitation area, from Nippon, by
103 the Japanese in the historical period, and were forced to move farther north. The large mountainous island of Jesso /Yesso/ in the center of their distribution area seems above all to be the Ainu region, which they alone occupied until the arrival of the Japanese and which among them was simply called Aino /Ainu/ Island (Aino-mosiri, Ainso). From there they may have occupied the southern part of Sakhalin and the nearest of the Kurile Islands, Kunaschir and Iturup, even in ancient times; the Japanese advancing from Nippon to Jesso and beyond also
A certainly forced them to spread farther in two directions, north
174 and northeast. On Sakhalin the expansion of the Ainu seems to
184 have been more peaceful and gradual than on the Kurile Islands,
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A 174 184 433 ●131 /130 cont./ where the less bountiful natural conditions required them to trap animals over a wider territory, to live constantly on the sea and roaming on the islands, through which, however, they acquired great skill in navigation and, at the same time, a greater capability for further expansion.

Gi 175 The historical reports concerning the Orok, the third people on the island of Sakhalin, are exceedingly scanty. The first information about them, though their name was not given, was obtained through the expedition sent to Sakhalin soon after Gi [231] 1709 by Emperor Kang-hi. Upon their return the Manchu reported that there were no horses there, to be sure, but that at various places the islanders kept a species of tame deer which they used to draw their sleds (2). This only fits the reindeer-

2. Du Halde, Descr. de l'Emp. de la Chine, Vol. IV, Paris, 1735, p. 13.

F.J. Gi 175 raising Orok. Not until the end of the eighteenth century and the beginning of the nineteenth did the Japanese travelers, F.J. [101] Mogami Tok'nai and Mamia Rinsô, learn more about them. [103] They called them "Orotsko," and the land inhabited by them, "Orikata." On the map of Sakhalin drawn by the first (3), a

Gi 131 175 FJ 125 [126] 3. Siebold, Nippon, VII, Plate XXV: the map inscribed "Mogami Tok'nai 1786."

F.J. [114] dotted line indicates the circumference of this territory. The line begins at the Gulf of Patience, coinciding approximately with the statement in Mamia Rinsô's travel report, where it is said that the territory of the Orotsko begins at Si and Taraika (4).

4. "Tô-tats ki ko" (Siebold, Nippon, VII, p. 189).

SS. /317 cont./ Next come the Olcha,
162 who, however, occupy only a small territory in the Amur region.
G. The Goldi, certainly more numerous in their totality, are dis-
[131] persed over a wide territory and therefore are only sparsely rep-
[162] resented everywhere, most sparsely between the mouths of the Ussuri and Sungari. The southernmost part of the Amur River, between the mouth of the Sungari and the Bureja /Bureya/ Mountains, is a prairie wilderness almost completely without people, and then begins the upper Amur region, which is only temporarily visited by nomadic hunting peoples, except for the part cultivated by the Manchu, Chinese, Daur, and, immediately above the Bureja Mountains, by sedentary Birar.

SS In general the population situation on Sakhalin is different
162 from that on the mainland. Here the southern part, occupied
132 by Ainu, seems to have a greater population than the northern,
G Gilyak part of the island. To be sure, the southern part, washed
A on both sides by the branches of a warm current, is climatically
131 much more favorable than the northern part, which, especially
162 on its east coast toward the Sea of Okhotsk, has an extremely
132 harsh, almost polar climate, but here again the reason for this phenomenon may lie in historical and political circumstances
SS rather than in physical conditions. Warred upon and subjugated
162 by the Japanese in the southern part of their area centuries ago,
A and constantly oppressed and afflicted since then, the Ainu moved
648 northward more and more and found a homeland on Sakhalin,
167 where up to a few decades ago they led a free and independent
131 life, unmolested by their enemies (1). It is not surprising, then,
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1. See above, pp. 148 ff., 256 ff.

that in the course of time their number there increased con-
SS siderably. In the northern, Gilyak part of Sakhalin, on the other
162 hand, a decrease in the population has taken place. I believe
G that I have shown on linguistic grounds that a part of the Sakhalin
131 Gilyak left the island, perhaps as a result of the pressure from the
161 Ainu, and moved to the mainland, to the lower Amur and the
648 coast of the Sea of Okhotsk (2). A more numerous Gilyak
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2. See p. 214 above /untranslated/.

K 823 A 439 823 186 /572 cont./ their eyes, of course, were surrounded with the aura of great wealth and esteem, made those knives, swords, and the like which they themselves (the Ainu) prized so highly and paid for so dearly in trade with them. How very much this was the case can be A 439 435 seen from Steller's information that the Kurile Ainu gladly gave 20 sea beavers for an old Japanese saber and thought that they had made a very good trade, but wore such sabers only on festive days or during festive processions and made "the strangest figures during the welcoming" with them.

G A K 439 17 325 For the moment it must remain undecided whether the above-mentioned iron needles, which came from Japan to the Kamchadal as their first iron implements, spread from the latter to their neighbors, the Koryak and the Chukchee, before iron was brought these peoples by the Russians. At any rate, three Paleo-Asiatic peoples, the Ainu, the Gilyak, and the Kamchadal, received iron from Japan, and this was a natural consequence of the geographical position of the latter in the vicinity of these peoples, for just to the north of Nippon, the principal island of Japan, is the island of Jesso, the principal region of the Ainu (1),

A [131] [114] [113]

1. The view advanced chiefly by Ph. Siebold that the Ainu formerly also inhabited the north of Nippon (see above, p. 255) has recently been attacked by Brauns ("Die Bewohner des Japanischen Inselreichs /The Inhabitants of the Japanese Island-Realm/" in the Jahresber. des Frankfurter Vereins für Geogr. u. Statist., Years 48 and 49, 1883-1884, 1884-1885, Scientific Part, pp. 5 ff).

which, in turn, on the one hand, leads to the half-Gilyak Sakhalin, and, on the other hand, via the chain of the Kuriles, G A K 174 325 to Kamchatka. One may therefore draw the further conclusion that at the time when these peoples lived farther in the interior